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The Student volunteer



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The Student Volunteer

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The Student Volunteer

VOL. III.

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No. 1

THE PLACE OF PRAYER IN THE VOLUNTEER MOVEMENT.

JOHN R. MOTT.

I. WHAT PRAYER HAS DONE FOR THE MOVEMENT.

The Student Volunteer Movement owes everything to prayer. It was conceived in days and nights of prayer at Mount Hermon. The missionary enthusiasm which it called forth all over the student field had its springs in prayer. Its secretaries were all chosen under the clear guidance of the Holy Spirit in answer to persevering prayer. They went about their intense and deeply spiritual work, creating, moulding, and promoting the student missionary activities of a continent, in the power of prayer. The generous gifts of money which made possible the extension of the Movement came from prayerful men and women as a result of believing prayer. It was in a series of three prayer meetings that the permanency of the Movement was ensured by effecting its wise organization. It was in prayer in a little boat on Lake Geneva that the idea of the memorable and fruitful Cleveland Convention was suggested. The secret of the spiritual power of the wonderful Detroit Convention was in the fact that all the plans were wrought out in months of prayer, and that while the convention itself was in session over four hundred missionaries, in all parts of the foreign field, were uniting in prayer for it day by day. THE STUDENT VOLUNTEER was called into being by the prayer of faith of one man. The missionary institutes and the newly-created

educational department had a common prayer origin. The new declaration, which has done so much to intensify the Movement, was adopted in a joint prayer meeting of the Executive Committees of the British and American organizations. The watchcry, with all its depth and range of meaning, was most emphatically the product of prayer. Thus prayer—definite, fervent, importunate—has marked every important step in the development of the Movement from its origin down to the opening of the wonderful doors of opportunity of the present college year.

II. WHY PRAYER IS NEEDED FOR THE MOVEMENT.

If prayer has had a large place in the life of the Movement in the past, it should be a still more prominent factor from this time forth. Consider the vital things pertaining to the Movement which hinge on prayer.

The most delicate, critical, and important work of leading students to volunteer for foreign missions surely calls for much prayer, not only on the part of those who undertake this responsible work and of those to whom they go, but also on the part of all those who are in a position to realize the difficulty and the great possibilities of this work. If decisions are to be reached which shall stand, there must be increasing prayer that students who hear the calls to volunteer "may be filled with a knowledge of His will."

The spiritual equipment of the volunteers for their life work should be a burden on the hearts of all prayerful people who sincerely desire to see the central purpose of the Movement realized. To evangelize the world in this generation requires something more than for twenty thousand students to go out to mission fields, and to work there the rest of their lives. To accomplish this mighty enterprise it is absolutely essential that the volunteers be Spirit-filled men and women. When should they receive this indispensable part of their equipment? For every reason, before they leave their native land. Therefore, now, as in the days of the early Church, definite and constant prayer should be made, that the volunteers may go forth in the power of the Holy Ghost.

If the money is to be forthcoming to enable the missionary societies to send the steadily growing number of intending missionaries, the intimate relation which exists between the prayer life of the Church and abundant offerings of money must be more fully recognized. The experience of the Church Missionary Society at times of financial depression, and that of the church of Dr. A. J. Gordon in Boston in its missionary giving last year, suggests clearly that prayer is the true secret of the solution of the financial problem of missions. In this connection there are some words by Hudson Taylor which each volunteer should ponder again and again: "How important, therefore, to learn before leaving England to move man, through God, by prayer alone."

If the volunteers are to go out to their life work in the right way (*i. e.* with the consciousness that they are sent by God) there must be a far more implicit compliance on the part of Christians with that wonderful condition involved in the command of Christ: "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." Some people have criticised the Movement at times because more of its members have not already sailed. What the Movement needs is not such unavailing criticism but more prevailing prayer. Granted a great volume of earnest, sincere, constant, intercessory prayer, and the volunteers would be thrust forth at the right time, into the right places, with the right equipment, to make possible an abundant realization of the watchcry of the Movement.

Our prayers for the Movement should not cease with influencing it in the foregoing critical stages. We should remember with faithfulness the increasing number of volunteers scattered throughout the whole foreign field. Now, as they stand in the very midst of the conflict, they need our spiritual support even more than ever. It is this, as Livingstone was wont to urge, that the missionary most prizes. Paul's request to the Thessalonians is the request of every missionary, coming to us to-day: "Brethren, pray for us, that the Word of the Lord may run and be glorified, even as also it is with you." Some of the mightiest spiritual

achievements of missions are waiting on our full and glad obedience to the prayer requests of the volunteers at the front. And, let it be reiterated, this world will not be evangelized in this generation if Christians continue to ignore that which is at once their chief obligation and their most transcendent privilege.

III. HOW TO PROMOTE THE PRAYER LIFE OF THE MOVEMENT.

What may we as members and friends of this Movement do to meet its greatest need? There are a few definite things which might be done, and which, if well done, may mark an epoch in its life:

1. See that the Day of Prayer for the Movement—October 28—is faithfully observed. By following the plan for the monthly missionary meeting outlined in this number of *THE STUDENT VOLUNTEER* the importance of this whole subject may be brought home forcibly to thousands of Christian students and professors.

2. Ensure a very wide circulation of the pamphlet, "Prayer and Missions," by Mr. Robert E. Speer. A student, a band, or an association, can do no greater good for missions than to have on hand a supply of this remarkably trenchant and spiritual paper, and to give it out wisely to students, professors, ministers, association secretaries, and leaders of Christian societies of young people.

3. Let us as volunteers make our own prayer life more real, practical and powerful. To this end might we not in our daily devotional Bible study during the next six months specialize on the subject of prayer—bringing to bear the incentives, helps, conditions, promises, examples, upon our personal lives? Along with this Bible study, much help would be derived from a thoughtful reading of Murray's "With Christ in the School of Prayer," Moule's "Secret Prayer," Phelps' "Still Hour," and the "Memoirs of David Brainard."

4. By wise personal work let us seek to enlist others to pray regularly for the Movement, and, more than that, to become intercessors on behalf of the great missionary enterprise as a whole. To what further-reaching work, to what deeper joy, to what more exalted privilege can we invite them?

5. Let every volunteer and friend of the Movement obtain a copy of the "Cycle of Prayer of the Student Volunteer Movement," and introduce the plan into his own prayer life. This Cycle, which has just appeared, has been prepared with great care, and is issued in a very attractive form. It is not intended for general circulation, but only for those who desire to undertake to pray daily and intelligently for world-wide missions. The opening pages contain the "Calls to Prayer," "Incentives to Prayer," "Conditions of Prevailing Prayer," and "Assurances for the Prayerful." Then follows the Cycle of Prayer proper which provides three objects for prayer for each day of the month. It is left open in several places so that other requests on foreign or home missions may be introduced. The closing pages contain invaluable suggestions on the use of the Cycle. It may be obtained from the office of the Movement for five cents. No one should send for it who does not fully intend to employ it. It will be far better to have a few hundreds of students using the Cycle conscientiously, than to have tens of thousands of copies sent broadcast over the student field. May God use this agency in helping to raise up that number which Spurgeon pleaded for in such burning words: "Oh, for some five hundred Elijahs, each one upon his Carmel, crying unto God! and we should soon have the clouds bursting with showers. . . . Oh, for more prayer—more constant, incessant mention of the mission cause in prayer! and then the blessing will be sure to come."

A CALL TO PRAYER.

To the Members of the Student Volunteer Movement for Foreign Missions scattered throughout the World:

At the beginning of the present year the Student Volunteer Movement has unusual causes for thanksgiving to God; and, at the same time, the greatest need for increased diligence in prayer. The past year has been the best in the life of the Movement. We

need only to recall a few facts. The missionary message has been carried to thousands of students more than in any preceding year. In the colleges and theological seminaries there has been a marked advance in the study of missions, in systematic work for missions, and in prayer for missions. In addition to the increased interest and activity on the part of the volunteers, there has been manifested a wide-spread and encouraging recognition on the part of the students who are to stay at home of their responsibility to co-operate in the promotion of the missionary enterprise. That in face of adverse circumstances the Movement assembled not only the largest student convention ever held in the world, but also the largest and most representative missionary body ever brought together in North America, is a fact in itself of mighty significance. The seven months which have elapsed since the Detroit Convention have abounded in most inspiring and convincing proofs that the Volunteer Movement received there a rebaptism of the Holy Spirit. We also recognize with gratitude to God the wonderful progress of the Student Volunteer Missionary Union of Great Britain, and the extension of the volunteer idea to the students of other lands. Surely these marked answers to prayer should give us enlarged confidence in God as we enter into the rich possibilities of the new year.

Three things alone suggest the importance of the volunteers redoubling their prayerfulness on behalf of the Movement: The increased expectation of board secretaries, missionaries, and others, created by the achievements and assurances of the past year; a better knowledge of the student field and its needs, and of the methods best suited to meet those needs; and a larger opportunity for usefulness seen in the fact that twice as many persons as in any preceding year are to give their entire time to the extension and development of the Movement. Moreover, reasons which have called us to prayer time after time before appeal to us no less urgently to-day: More than two-thirds of the human race is still without a knowledge of Jesus Christ. In the missionary world there is still less than one Christian worker to every 30,000 people,

in contrast with one to every fifty people at home. A religious crisis was never more imminent than it is to-day in several of the greatest heathen nations. Never were the missionary boards more straitened for want of funds than during the present year. Never were the opportunities of presenting to every creature an opportunity of knowing Jesus Christ as Saviour, in any degree commensurate with those of the present generation. Never was the great commission more imperatively binding upon a generation than upon our own. Never had the attending promise—"Lo, I am with you always"—more constraining and impelling power than it should have in our day.

We, your Executive Committee, therefore, set apart Sunday, October 28, 1894, as a day of prayer for the Student Volunteer Movement for Foreign Missions, and for the larger object for which the Movement exists, viz.: the evangelization of the world in this generation. In the light of the experience of previous years, we make the following recommendations concerning the observance of the day:

1. That a preliminary prayer meeting for those most deeply interested in missions be held very early in the day.
2. That later in the day in colleges the regular meeting of the association be devoted to furthering the object of this day. In theological seminaries let a special meeting be held for the same purpose. The plan outlined for the missionary meeting in the present number of THE STUDENT VOLUNTEER should be followed.
3. That the Movement be presented in churches and young people's societies with special reference to securing their intelligent, prayerful, and practical co-operation.
4. That a generous thank offering be made for the greatly enlarged work of the Student Volunteer Movement.
5. That volunteers be urged to set apart special seasons during the day for secret prayer—praying especially that the volunteers may be filled with the Spirit of God, and sent forth in larger numbers into the foreign field.

As we draw near this day for prayer may the Holy Spirit speak to every one of us with new and deeper meaning through these words:

“Ye that are the Lord’s remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.”

“Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.”

“If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.”

JOHN R. MOTT,
D. WILLARD LYON,
MISS EFFIE K. PRICE,
Executive Committee.

A MISSIONARY FACT CLASS.

CHAS. E. PATTON, PRINCETON COLLEGE, '96.

One of the most successful features in the work of Princeton’s Mission Band last year was the Missionary Fact Class. The class was formed primarily for the benefit of those volunteers who were willing to engage in the delegation work of the Band, that they might have always at their disposal a fund of information from which to draw as occasion offered. All, whether volunteers or not, who were interested in missions, were invited to co-operate.

Its method was much simplified by having one member, a most enthusiastic volunteer, take general oversight of the work and meet with each of the two divisions. By having the same leader meet with each division the work was kept in unison.

For each meeting a topic was selected, a country, as China or India, a religion, as Hinduism, Mohammedanism, Romanism, etc., or perhaps the biography of some pioneer missionary. In preparation each member was given a definite phase of the subject to look up in the best authorities. For instance, if the class were

studying China, such subjects were assigned as the population, area, presenting these in interesting and illustrative shape; government, characteristics, religions, moral condition, missions, (a) past history, (b) present status, (c), progress, medical work, needs and appeals, literature, etc.

The result of the research was brought to the meeting in condition to be dictated in a given limit of words and time. Conciseness and clearness were thus secured. Reference to the source of information was usually given.

The value of such a class must depend largely upon the use the man makes of his material thus compiled. Even though he lay aside his Fact Book, the research itself, the reading and thought employed in producing a self-made cyclopedia on missions will afford him such an education in the geography, history and religions of the world in general and a knowledge of certain fields in particular, as can be neglected by no wide-awake student. But to a volunteer such a class is invaluable. Aside from the knowledge gained, the increased interest in mission study, the interchange of thought, and variety of presentation, he always has at his command plenty of subject matter for all occasions, items on any field or subject, lists of good tracts, books and topics for meetings; in short, all that is afforded by a complete compendium of facts and information already half mastered in the work and interest of compilation.

It was said of Livingstone by Lord Polwarth: "I like to think of him as a man who was a servant of God, loved His Word intensely, and, while he spoke to men of God, spoke more to God of men."

"When believers, though few comparatively in numbers, come generally to the conviction that they are trustees of a great treasure for the rest of the race, and that when they pray whole nations are their clients, millennial glory will not be far off."—*Thompson.*

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KEY-VERSE FOR '94-'95: "PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE SEND FORTH LABORERS INTO HIS HARVEST."

A number of causes have providentially conspired to influence the selection of our Key-verse for the year that is before us. The wonderful answers to prayer during the past year, the influence of the Spirit of God as manifested at the Detroit Convention and in the Lake Geneva and Northfield Conferences, the independent personal study of the subject of prayer during the summer months by several of the leading volunteers entirely without prearrangement or mutual suggestion, and the immediate need for a large number of new workers in the foreign field, were among the incentives that resulted in the choice that has been made.

Our Key-verse is very closely linked to our "Key-thought" of last year, "to the fields!" Are there too few going to the fields? Pray the Lord of the harvest for *laborers*. Is the supply of consecrated money for sending them too small? Pray the Lord of the harvest, that *He send forth* laborers into His harvest. Speaking on missions, personal work for missions, giving to missions, studying missions, all these are vain and empty unless filled by *prayer*.

That our prayers may be more definite and united, the 'cycle of prayer' has been prepared. Every volunteer ought not simply to own a copy of this cycle, but each one ought to make it a part of his own life by daily use of it. Let all be prompt in securing it. It will be mailed by the Corresponding Secretary to any address upon receipt of five cents.

On account of the many conflicting programs of the volunteers all over the country it has been found impracticable to secure any wide observance of the "noon watch." It has therefore been decided by the Executive Committee of the Movement to suggest a change in the time for this season of prayer. The Committee recommends that hereafter all volunteers unite in the morning hour before breakfast each day in praying for the Movement and for the advancement of Christ's Kingdom in all the earth. We may then appropriately designate this as the "volunteer morning watch." Will not volunteers everywhere join in its observance?

All who had the privilege of attending either of the four Summer Conferences of students held at Lake Geneva and Northfield during the past summer, have now resting upon them a peculiar responsibility, because to whom much is given, of him shall much be required. Attendance upon the Summer School should be regarded as a God-given talent. There are some who will invest this talent during the coming year so that it will bring two, or five, or ten more talents for the Lord's use. And, since human nature is always the same, some will—alas!—hide their talent because of a lack of courage, or a lack of faith, or a lack of diligence, or a lack of sincerity. God grant that the number of such may be exceedingly small!

How then can the talent be improved? The answer is simple: first find it; then invest it. Find it by looking very carefully over your Summer School notes. Mark the points that apply to your institution, and think them through and through.

Then invest your talent thus found. Put into operation what is practicable. Let not a single attempt alone satisfy, but persevere in the effort to accomplish what ought to be done. Above all let the plans be moulded fresh from the furnace of prayer, for only thus will they be according to the Divine purpose.

The new course of studies begun in this number will, it is believed, be found capable of adaptation to any class of institutions. It can be made as simple or as complex as the students who undertake the studies may desire. The theme of the course is certainly one which, not volunteers alone, but many whose life-work may lie in this country will want to study. Are there not one hundred Volunteer Bands and Missionary Classes that will take up this course at the very beginning of the year? Every one should read carefully the "Introductory Statement" given on another page.

One of the most marked features of the new year's work is the increased force of secretaries of the Movement. Many of the volunteers became acquainted with our new secretaries at the Detroit Convention. Messrs. Eddy, Pitkin, and Luce, graduates of Yale, were largely instrumental in securing the delegations which came from the East to the convention. Miss Agnes Hill is well known among Young Women's Christian Associations as the secretary of the Toledo, Ohio, Association. She expects to sail for India late this fall to begin work for the young women of Madras, having postponed the date of her sailing in order to give two months of time among the Women's Conventions and colleges in the interests of the Volunteer Movement. The three men who travel will be working in different sections of the country: Mr. Eddy in the East and Canada, Mr. Pitkin in the West, and Mr. Luce in the South. Let us remember these four traveling secretaries often in our prayers as they try this year to touch the great college field of North America.

THE MONTHLY MISSIONARY MEETING.

JOHN R. MOTT.

I. TOPIC: PRAYER AND MISSIONS.

II. PLAN FOR THE PRESENTATION OF THE TOPIC.

1. Scripture passages enjoining prayer for missions. Let five minutes be devoted to a clear reading of the most striking commands, exhortations, and incentives.

2. The place of prayer in the missionary work of the early Church. Let a second person read, in the right spirit, from the middle of page four to the close of the paragraph on page seven of Speer's "Prayer and Missions."

3. The influence of prayer in starting the modern missionary movement of the Church. Let one of the strongest and most spiritual speakers of the institution give a pointed, interesting ten minute speech on this aspect of the topic. He will find sufficient material in chapter fourteen of Smith's "Short History of Christian Missions," and in the chapter on the "Holy Spirit's Preparation in Missions," in Gordon's "Holy Spirit in Missions." Pages eight to ten in Speer's "Prayer and Missions" give other essential facts.

4. Incidents showing the power of prayer in missions. Ten minutes spent in a concise statement of such incidents, would prove most interesting and stimulating. Speer's pamphlet, pages ten to twenty-one, and Gordon's "Holy Spirit in Missions," abound in just the kind of facts wanted.

5. "Call to Prayer." The "Call to Prayer" issued by the Executive Committee of the Volunteer Movement, to be found elsewhere in this number of THE STUDENT VOLUNTEER, should be read by the chairman of the meeting. The suggestions on the observance of the day should be omitted in the reading.

6. Prayer for laborers. If there be ample time at this point in the meeting let some one read the most telling extracts from the chapter on "Prayer provides laborers" in Murray's "With

Christ in the School of Prayer." If it will crowd the next and closing order of the program, however, let it be omitted.

7. Prayer. Let the meeting close with a number of brief and fervent prayers of thanksgiving and intercession. Remember especially the Student Volunteer Movement, that its members may go forth in larger and larger numbers, and that its watchcry—the evangelization of the world in this generation—may be realized.

III. ADDITIONAL SUGGESTIONS.

1. Where possible let the topic outlined above be presented on October 28th—the Day of Prayer for the Student Volunteer Movement. There is a manifest and impressive advantage in uniting with the Christian students all over the world in the observance of this day.

2. The success of a meeting like this depends largely on three things: (1) Most careful preparation on the part of all the participants with reference to presenting their topics forcibly, and each one *within* his time limit; (2) A wise, firm, spiritual chairman; (3) United prayer on the part of the chairman and other participants both preceding and throughout the meeting.

3. Only a few references to sources of information have been given above. The books and pamphlets referred to may be secured for a little over two dollars. Should the speakers desire to go into the subject more fully let them review books like "The Evangelization of the World," "The Story of the China Inland Mission," "The Miracles of Missions," "The New Acts of the Apostles," and the lives of Brainerd, Martyn, Livingstone and Paton.

Rev. E. B. Kennedy, McCormick Theological Seminary, '94, sailed Aug. 28th, under the Presbyterian Board of Foreign Missions (North), for Ningpo, China. During his Seminary course Mr. Kennedy was aggressive in pushing volunteer visitation among churches and young people's societies. Through his planning no less than 150 churches and young people's societies have heard the missionary appeal presented by earnest volunteers.

THE HISTORICAL DEVELOPMENT OF THE MISSIONARY IDEA.

BY THE EDUCATIONAL SECRETARY.

INTRODUCTORY STATEMENT.

The *purpose* of the present course is not to furnish the basis for a complete study of the history of missions. Such a course would necessarily be too long to be generally practicable. The object is rather to illustrate by historical examples the growth of the missionary idea as fostered by God throughout the ages, in order to bring overwhelming conviction to the student regarding the imperative obligation resting upon Christians to-day to carry the gospel to every creature.

It will be noticed that the *plan* of the course is slightly different from that of most of the courses which have heretofore appeared in THE STUDENT VOLUNTEER. It is believed that the time has come to do away largely with the old idea of "papers" and "essays" in the meetings of the Volunteer Band or Missionary Class. To this end the present course is based upon a single book, which may serve as a text-book, viz., *Smith's Short History of Christian Missions*. Every one in the Band or Class will therefore be expected to prepare each lesson. The "required readings" are purposely made very brief in order that this may be possible.

The following *suggestions* are offered with reference to the conduct of the course:

1. Let the Band Meeting Committee, Program Committee of the Missionary Class, or Missionary Committee of the Association, as the case may be, select a leader who will continue as leader throughout the whole course. The unity of the course can thus best be preserved.

2. Let each member of the Band or Class, so far as possible, own a copy of the text-book.

3. Each member should feel it his duty to be faithful in his preparation of each study and punctual in his attendance.

4. In order to facilitate the carrying out of these studies, the Educational Secretary will correspond personally and regularly with all the leaders of this course who will fulfil certain simple conditions, which may be learned by writing to him at the office of the MOVEMENT.

5. While the course is primarily prepared for study by groups of students, *isolated volunteers*, and any others who for special reasons cannot study in connection with any Band or Class are urged to take up the course also. The Educational Secretary will welcome correspondence from any such who desire to undertake the course.

Note: The pages referred to in the studies are the pages of the T. & T. Clark edition of "Smith's Short History of Christian Missions." (Price at office of S. V. M., 83 cents; postage 9 cents.)

PART I. THE DIVINE REVELATION OF THE IDEA.

Study I. Its First Revelation to Man.

Required reading: Smith's Short History of Christian Missions, pp. 7-14; Genesis xii.-xix.

1. The first evangel message. To whom given and under what circumstances? p. 5.

2. The first missionary call. Who was called? To what? Where is the account recorded? p. 8.

3. The first missionary training school. Where? Character of the training? pp. 8, 9.

4. The first mission field. Its strategic position? Its heathenism? pp. 9, 10.

5. The great missionary covenant. When made? Circumstances? Significance? pp. 11-13.

6. The first missionary at work. As an intercessor? As a conqueror? pp. 13, 14.

Study II. Its Progressive Expression in the Old Testament.

Required reading: Smith's Short History of Christian Missions, pp. 16-20, together with a careful study of all passages of Scripture referred to in the text.

I. The application of the missionary covenant to Gentiles as well as to Jews, indicated.

1. In the Psalms, p. 19. Find other passages not mentioned in the text.

2. In the Prophets, p. 16. a. Isaiah. b. Amos. c. Jonah. d. Haggai. e. Malachi.

II. The Providential representatives of the missionary idea, pp. 17-20.

1. Abraham. Review Study I.

2. Isaac. Recall God's provision and preservation of Isaac.

3. Jacob. Show God's hand in making Jacob, rather than Esau, the transmitter of the covenant.

4. Judah. Why not Reuben?

5. Moses and Joshua. Their part in the fulfilment of the missionary covenant?

6. David. In what two ways did David contribute to the development of the missionary covenant?

7. Solomon. How did Solomon advance the missionary idea?

8. Isaiah. His fuller development of the missionary idea?

Additional topics for study.

1. The Holy Spirit in the Old Testament in His relation to the missionary idea.

2. Daniel's two visions of the Four Empires as bearing on the missionary idea.

Study III. Its Complete Revelation in the New Testament.

Required reading: Smith's Short History of Christian Missions, pp. 23-38; Acts x:1—xi:18.

I. In Jesus Christ.

1. In the time of His advent. Show how He came in "the fulness of the time." What bearing has the time of His coming on the universality of His mission? pp. 23, 24.

2. In His mission. What indications have we that He came for the sake of the Gentiles as well as of the Jews? p. 26.

3. In His missionary charge and missionary prayer. Show here His complete revelation of the missionary idea, pp. 28, 29.

4. In the nature of the Kingdom He established. Was it to be a universal Kingdom? pp. 30, 31.

II. In the mighty outpouring of the Holy Spirit. What promise of greater efficiency was this the pledge of? What were the "greater works" for which this greater power was needed? pp. 32, 33.

III. In the work of the early Church.

1. Peter's conception of the missionary idea. Study the whole story of how the Lord led Him to see that the gospel was for both Gentiles and Jews. Acts x:i—xi:18.

2. Paul and the missionary idea.

a. As revealed in his commission, p. 36.

b. As shown in his work, p. 38.

Additional topics for study.

1. The missionary idea illustrated in Paul as a model missionary. See address by R. E. Speer, "The Student Missionary Uprising," pp.

2. Stephen's conception of the missionary idea.

3. John's conception of the missionary idea as shown in his Gospel and in the Revelation.

MISSIONARY ALCOVE.

THE NEW ACTS OF THE APOSTLES, OR THE MARVELS OF MODERN MISSIONS. A Series of Lectures upon the foundation of the "Duff Missionary Lectureship" delivered in Scotland in February and March, 1893. With a chromo-lithographic Map of the World, and Chart, which show the Prevailing Religions of the World, their comparative areas, and the Progress of Evangelization. By Arthur T. Pierson. With an Introduction by Rev. Andrew Thomson, D. D., F. R. S. E., of Edinburgh, Scotland. 1894. New York. The Baker & Taylor Co. 8vo. Cloth, pp. 451. Price at S. V. M. office, \$1.00; postage, 14 cents.

This, another book from Dr. Pierson's pen will be welcomed by the students. His purpose is clearly stated in his own words: "We shall treat of the age of Modern Missions, and especially the century of organized missionary activity since Carey led the way, as an illustration of this continuation of the Acts of the Apostles. We shall note some points of comparison and of contrast between the Apostolic age and our own. We shall look in this book for the clue to some of the intricate, complicate problems of missions, and carefully and prayerfully search to find the secrets of success in world-wide witness." It is inspiring to follow the author, especially in the hundred pages which he devotes to "the new apostolic succession" where he calls the roll of the chief names in missionary history and introduces the reader to them one by one with a few graphic pages. The book is divided into six parts. Part I. The New Links of Mission History. Part II. The New Apostolic Succession. Part III. The New Visions and Voices. Part IV. The New Converts and Martyrs. Part V. New Signs and Wonders. Part VI. The New Motives and Incentives. Not the least valuable part of this book is the colored map of the world which accompanies it. In size 27x15 inches, clearly printed on prepared cloth, it is something that should decorate the wall of every volunteer. The map alone may be secured at the S. V. M. office for 40 cents.

THE STUDENT MISSIONARY UPRISING. Addresses and Discussions of the Second International Convention of the Student Volunteer Movement for Foreign Missions, held at Detroit, Michigan, February 28, and March 1, 2, 3 and 4, 1894. Royal 8vo. Cloth, 373 pp. Price at S. V. M. office, \$1.00, including postage.

Every one who was present at the Detroit Convention will surely not fail to own this book for a memento of the days of blessing spent in that the most remarkable gathering of students ever assembled in the world, as well as for the intrinsic value of the book. No library in the country can afford not to have it on its shelves, and many libraries will be furnished with duplicate copies because of the large use which will be made of the book by students.

SHORT HISTORY OF CHRISTIAN MISSIONS FROM ABRAHAM AND PAUL TO CAREY, LIVINGSTONE, AND DUFF. By George Smith, LL. D., F. R. G. S. Fourth Edition. 1894. Edinburgh. T. & T. Clark. 12mo. Cloth, pp. 238. Price at S. V. M. office, 83 cents; postage 9 cents.

The purpose of this work is to trace the historical development of Christian missions from Abraham to the present time. One-half of the book is given to the history between 70 and 1786 A. D. Nearly a fourth is devoted to the history preceding 70 A. D., and a little more than a fourth to the century since 1786. It forms such a valuable compendium of missionary history that every volunteer should possess it. It will form the text-book for the course of studies on "The Historical Development of the Missionary Idea."

THE MISSIONARY DEPARTMENT OF THE COLLEGE ASSOCIATION. By John R. Mott. With Appendices by Professor Graham Taylor, D. Willard Lyon, and H. B. Sharman. 1894. New York. The International Com. of Y. M. C. A.'s. Paper. Price 10 cents; \$1.00 per dozen; \$8.00 per hundred.

This pamphlet which has appeared since our last issue is practically the first thing that has ever been written on the work of the Missionary Department of the College Association, and is at the same time thoroughly complete because based upon years of experience in the development of this Department. The first half of the pamphlet is devoted to a discussion of the following three points: I. Why should the College Association Promote the Cause of Missions? II. The Organization of the Missionary Department of the Association. III. Means Employed by the Associations to Promote Missions. The last half of the pamphlet containing the Appendices will be of great value, as is indicated by the titles: A. Topics for Meetings on City and Home Missions. B. A Working Library for College Associations for the Study of the Christian Aspects of Present-Day Sociological Problems. C. Topics for Foreign Missionary Meetings. D. Publications of the Student Volunteer Movement for Foreign Missions. E. List of American and Canadian Foreign Missionary Boards and Societies, with Periodicals. F. List of American and Canadian Home Missionary Boards and Societies, with Periodicals. Every member of a Missionary Committee and every volunteer should own this invaluable pamphlet.

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